

*The Day of Restoration's come ;
 the Lamb , the Life, the Holy One,
 He is Eſtabliſhing his Name :
 Nations muſt bow unto the ſame.*

*The Heavens are old , the Earth is dry,
 The Glory of Man muſt fall and dye ;
 His Leaf decayer, his Bloſſom fades away ;
 He withers in the Night, and burns up in the Day.*

*The Fire will try his Root,
 and prove his faireſt Branch ;
 And Root and Branch muſt burn,
 and none ſhall ſtop or quench :
 The Old muſt paſſe away,
 and vaniſh out of ſight ;
 The New muſt be ſet up,
 and ſhine in Glory bright.*

Bleſſed is the Day.

*The Day of Restoration's come ;
 the Lamb , the Life, the Holy One,
 He is Eſtabliſhing his Name :
 Nations muſt bow unto the ſame.*

*The Heavens are old , the Earth is dry,
 The Glory of Man muſt fall and dye ;
 His Leaf decayer, his Bloſſom fades away ;
 He withers in the Night, and burns up in the Day.*

*The Fire will try his Root,
 and prove his faireſt Branch ;
 And Root and Branch muſt burn,
 and none ſhall ſtop or quench :
 The Old muſt paſſe away,
 and vaniſh out of ſight ;
 The New muſt be ſet up,
 and ſhine in Glory bright.*

Bleſſed is the Day.

548

T H E
N E W W - C R E A T I O N
B R O U G H T F O R T H ,

In the *H O L Y O R D E R* of L I F E ;

W H E R E I N

The Immortal B I R T H is Revealed, and the Precious
P E A R L, out of the Mixture, Extracted :

Declared in these following Particulars,

- Viz.*
1. The state of Man in the *Creation*.
 2. The state of Man in the *Degeneration*, and also the *Serpents Working*.
 3. The state of Man in the *Separation*, and also the *Serpents Working*.
 4. The Way and Works of Man in the *Separation*, and also the *Serpents Working*.
 5. What it is that doth convince Man of *Evil*, and also the *Serpents Working*.
 6. How Man stands in a *Convinced state*, and also the *Serpents Working*.
 7. How Man stands in a *Converted state*, and also the *Serpents Working*.
 8. The *New Birth* in the *Regeneration*, and also the *Serpents Working*.
 9. The *New Creation* in the *Holy Order*.
 10. The Way and Work of Man in the *New Creation*.

From one who dearly loveth the *Creation of God*, and patiently
waiteth to behold its *Perfect Freedom*,

William Smith.

London, Printed for Robert Wilson, at the sign of the *Black-spread-Eagle* and *Windmil*, in *Martins Le Grand*, 1661.

NEW ORLEANS

BEFORE THE

IN THE COURT OF THE

WITNESSES

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

THE COURT OF THE

549

TO THE READER

READER,

WHether thou art a Friend unto Truth, or an Enemy ;
or whether thou art a Professor or Profane, a Cedar
or an Oak, a flying Bird, or a ranting Spirit,
This following Truth, which in this Book is de-
clared, may be of service unto thee, if thou wilt but reade it meekly
and soberly ; for it is given forth from that Innocent Life that the
Serpent did ever make war against ; and for the Innocents sake it is
sent abroad, that the harmlesse Lambs may be preserved, and also
delivered out of the Net of the wicked Fowler, and from the Snares
of his Dark Devices : Therefore when thou entrust upon it, and
undertake to read it, do it in the dread and fear of the Lord
God, and sink into the lowliness, and feel Gods Witness in thy own
Conscience, that thou mayest reade, and also understand ; for it is
Gods loving kindnesse unto thee, into whose hands it may be ordered
to be read or heard, and from the tenderesse of Love it is declared,
and also sent abroad, that thou (whoever thou art) mayest reap
some profit by it ; which thou wilt do, if thou reade it in that good
Spirit which is given unto thee to profit withall, and unto which
the truth of it is made manifest, and keepest down that evil spirit,
against which it testifieth ; and as thou keepest to the Spirits mani-
festation in thy self, and in that reade it, thou wilt feel when thy
Condition is reached, and when it is spoken unto ; and as it openeth
unto thy Understanding, put it not away from thee, but keep quiet
and be still, and let not Anger nor Envy arise in thy heart, which
the Serpent sometimes will provoke thee to ; and if thou givest way
unto it, and sufferest it to arise, it will prevent thee for profiting,
though thou mayest reade what is in this Book contained ; but as
thou reade it in the Meeknesse, and receivest it in the Love, from
which it is declared, and for thy Good truly intended, then thou
wilt feel the weight of it, and reap advantage and profit by it : and
as thou reade it, consider what thou canst witness of these things in
thy

thy self that therein is declared, and in so reading or hearing thou wilt profit, and Gods Witnesse in thy Conscience will awaken thee, and truly prove unto thee what thy present state and condition is; and though never a Scripture-Text be quoted for the proof of the Testimony, yet thou shalt find a proof in thee, which if thou misdest it, will not deceive thee, but will open thy own Condition to thee, which will be better for thee than many Proofs without thee, and in that thou wilt feel how far thou art come to witness Redemption by the Power of Christ, or where it is the Serpent holdeth thee, and what thou art yet in bondage to; and, as in the Light thou seest it, then turn to the Light, and deny it, that what-ever it is, it may be judged, and upon the Crosse crucified, and in the Fire consumed; for through this Gate thou must come, or out of Paradise thou art excluded, and from the Tree of Life for ever fenced: and I having seen, and also observed how the World lyeth in wickedness, and also, how many there be that professe Godliness, which when I consider and see how few are regenerated and born again, I am even filled with grief and sorrow; Therefore in true tenderness, and love, and bowels of pity unto all, the precious Truth is declared as it is in Jesus; and also the secret workings of the Serpent, that hath alwayes been a Deceiver: And thou mayest in this Book behold things past, things present, and things to come, wherby thou maist understand the love that God hath unto thee; and do thou yeeld unto the Lord, that his Work thou mayest know, who will judge thy Lust; crucifie thy Life, and destroy the body of Sin, and so through Death, bring forth a new Life, in which thou wilt feel a perfect Change wrought, from the earthly into the heavenly, where thou wilt enjoy the Lord and his Presence, his Power and his Goodnesse; and sit quietly in Joy, and Peace and Blessing:

For which I travel, who am

Given forth in Worcester-
County Goal, where I
am a present Sufferer in
Bonds, for Obedience to
the Command of Jesus
Christ: In the First
Moneth, 1661,

a true lover of Innocency,

W. S.

CHAP.

CHAP. I.

The State of Man in the Creation.

THe Lord God of Life and Power, who is from Everlasting to Everlasting, according to the good pleasure of his own Will, and after the Counsel of his own Heart, he brought forth a *Pure Creation* in his Wisdom, and by his Eternal living Word he divided and separated the *Matter*, which in the *Chaos* was in a heap of Confusion, and what he commanded by his Word, it came to passe, and as he said it should be, so it was done; and in his Wisdom a *Pure Creation* was finished, as he commanded; and when he had stretched forth the Heavens, and placed the Lights in them; and when he had laid the Foundation of the Earth, and brought forth the Herbs and Trees therein; and when he divided the Waters, and the Fish multiplied in them; when the Fowls of the Heavens had their flight in the Air, and four-footed Beasts, and creeping things, had their way upon the Earth; then did the Eternal Word in the Wisdom, make Man in his own Image, and breathed into him the Breath of Life, and he became a living Soul, and the Lord God filled him with Wisdom and Understanding, and gave him Dominion over all the Works of his Hands; and Man in the Wisdom of God ruled over them all, he stood in the Wisdom, and received Counsel, and had his Way in the Holy Life; he walked in the Paradise of Pleasure, and fed upon the Tree of Life; he lived in still communion with his God, and his living Soul stood in his living Virtue; and the Breath of Life was alwayes reaching to it; he was in the *pure Oneness* with God that made him, and the Image of the Holy Life was upon him, and he was in the Power, Wisdom and Strength of God, and bare the Image in Righteousness and true Holiness, without any mixture; and all things stood clear in the Separation as they were created, and there was no mixture to defile: Then did the Wisdom behold his Work, and lo, it was very good in his sight, and he had great pleasure

pleasure and delight therein, and his Mercy, Love, Goodness and Tenderness was to it, and his Blessings and Peace was upon it; and Man enjoyed the living Presence of his Maker, and did partake of his Love, Mercy, Blessing and Peace; he had a free course unto the Well-spring of Life, and there was nothing stood in his way to let him; so the Breath of Life was breathed, and in it the Soul lived, and was in perfect unity with it; and this came into Man through the Wisdom of the Creator, according to his own pleasure, and as it seemed good in his own sight; it was not a thing from without, but the pure operation of the Power and Wisdom within, after he had formed an earthly Body, and brought forth a visible Creation, that he might fill it with his heavenly Treasure, and with his Holy Life, which in his Wisdom he breathed into it, and brought forth the Man in his own Image, and there was no mixture in his Life and Being, which is the earthly bodies Nature, and it is a Compounded Vessel, yet so prepared and formed in the Wisdom, as to be a Vessel for the Incorruptible Image of Life, which had its course through it, and filled it with its heavenly Being, and there was no mixture of the Earthly in it: And this was the Man that was made after God in Righteousness and true Holiness, and bare his Image in perfect Glory; and the Body was prepared to be a Vessel fit for his own use who made it, that he might fill it with his Pure Holy Life, which he breathed into it in his Wisdom, whereby Man became a living Soul, and bare the Heavenly Image; and here Man stood in obedience to the Father of Spirits, who had made him a spiritual, holy, righteous Man, and fed him with spiritual holy Food; and Man had no will nor desire after any Creature, but stood in the Eternal Will, and ruled over all the Creatures, and his desire was to enjoy the Holy Life, in which he was generated and brought forth; and what he desired to partake of in the Life, it was ministred unto him according to the good Pleasure of the Creator, in whom he had his Life and Breath, and lived in the pure Enjoyment of the Eternal Being, in which he was daily comforted, and continually satisfied: and in this state no Sin or Evil was committed by him, nor no Curse reached him, nor no Death was upon him, nor no Grave did hold him,

nor no Wrath went forth against him, but in the Mercy he loved, and Mercy was his portion; and his delight was in his Maker, and with him he walked day and night, and he had Liberty in Paradise without Restraint, and the Tree of Life he had free course unto, and the Cherubims and flaming Sword were not set to fence it; So was Man created in Righteousness, and served God in Righteousness, and lived in the Life of Righteousness, and he was not in the mixture of any Unrighteous thing, but was created in the Wisdom of God, and was the Image of God, which drew its Breath and Life from the holy Fountain of its Generation, and stood in the Eternal Silence of the Divine Nature; and so did the Everlasting God in Wisdom, Power and Strength bring forth his own Work, in which his own Name was glorified, and then he rested from all the Works that he had made.

CHAP. II.

*The state of Man in the Degeneration, and also
the Serpents Working.*

WHEN the Pure Creation was finished in the Eternal Power and Wisdom, it rested in the Holy Order of Life, and was in the Pure Harmony and Oneness with the Creator, and should have rested in the Holy Order, and not have moved out of the Power and Wisdom of Life, but there was a part which did not keep its station, but moved out of the Wisdom, and out of the Order, and did aspire towards the Equality of the Holy Essence, for which cause it was cast down by the Power, and driven into the lowest parts of the Creation, and was there to have its place and habitation at the furthest distance from God, and his Anger kindled against it, and he drove it down with Anger, and his Wrath abides upon it, and it is sealed down in the Anger and Wrath without recovery; and this is the place of that part which kept not in the holy Order of the Creation, but aspired to have been equal with the Power, and his name is *Serpent*, the *Devil*, and his place is *Hell*, the *lowest Pit*, where the Almighty God exerciseth his Wrath,

without ceasing; because through the Aspiring, the Creation went out of its *holy Order*, in which it was created good, and in which it should have rested with God, and have had its Order in his Power and Wisdom; and when this *Aspiring Power* was cast down into the *Lowest Part*, it became *base*, *caribly*, *foolish* and *devilish*, and was more subtil than any Beast of the Field; and having now lost his place in the *Power Creation*, and cast down in the *Separation*, where the Almighty Wrath was exercised upon him, without ceasing; and he was a wayes in the Torment of the Anger and Wrath, which seated him down without recovery; then did he labour with his Subtilty to draw out of order, that which yet did keep its station and order, and to beget a motion out of the *moving* of the Power; and the Lord God having given a Command unto Man in the day that he put him into Paradise, and charged him, *Not to eat of the Tree of Knowledge of Good and Evil, for in the day thou eatest thereof, thou shalt dye*, saith the Lord God; which the Serpent knowing, and having in his fall seen through the Creation, he attempted the Woman, because she was nearest unto Man, being given as one meet to be an help unto him, and being also the weaker part of the Creation, and in his Subtilty he tempted her to eat of the fruit of the Tree, that God had forbidden, and he said unto her, *Hast God said, ye shall not eat of every Tree of the Garden?* and the Woman said unto the Serpent, *We may eat of the fruit of the Trees of the Garden, but of the fruit of the Tree which is in the midst of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye dye.* And the Serpent said unto the Woman, *Ye shall not surely dye; for God doth know, that in the day ye eat thereof your eyes shall be opened, and ye shall be as Gods, knowing Good and Evil:* And when the Serpent had entered the Woman with this Temptation, and had drawn her mind to look at it; then she saw that the Tree was good for food, and also pleasant to the eye, and so be desired to make our wife, and she did take and eat, and did give also to her husband, and he did eat: So through the weaker part of the Creation did the Subtilty work, and thereby reached unto the strongest, and entered and prevailed with the strongest, that the Creation moved out of the Power, and contrary unto the Power; so the Power was

transgressed, in which all should have rested, and not have
moved but in the Power, and the Creation went out of order;
Man fell from the Power and Wisdom of the Creator, and
listened to the Voice of the Deceiver, and transgressed
against the God of his Life, and so he became a degenerate
man, and lost his Authority over the Creation, and became
subject to the Serpents subtilty; then was he driven out of
Paradise, and was driven into the Earth, where he became
corrupted and defiled amongst the mixtures of the Earthly
Properties, and so lost the Heavenly Image in which he was
created, and an Earthly Image came upon him in the genera-
tion of the Serpents subtilty, and the World entered into his
heart, and from the foundation of it the Lamb was slain, and
in the World the Serpent seated himself, and exercised his
Power, and became a god of the World; and then the Tree
of Life was fenced with Cherubims and a flaming Sword, and
that way soever Man turned in the Serpents subtilty to have
eat and tasted of the Tree of Life, the flaming Sword tur-
ned and met him; then the Serpent wrought deceivably, and
began to generate in the mixture of the Earthly Properties,
into which Man was driven, and in which the Serpent had
predominion over him, and in a moment all the Faculties
and Properties of Man changed, and he was suddenly turned
from the Image of the Heavenly, to the Image of the Earthly,
and so he became an Earthly Man, with an Earthly carnal
mind, that was at Enmity with God, and an Earthly Wisdom
carnal and devillish, in which the Serpent stood exalted, and
had dominion over Man, that brought the *pure Creation* into
bondage, where it groined and travelled in pain; and here
was the *pure Creation* lost, as it stood in the mercy and love of
the Creator, and it fell from the Mercy and Love, into the
dark Mixtures, where the Wrath is exercised, and so became
subject of the Wrath, where the Curse came upon him, and
Darkness shadowed him, and Hell inclosed him, where the
Tumult, Anguish and Pain is. Then the Compassion of the
Eternal Mercy moved, and the Love opened, and the Seed
was promised, that should bruise the Serpents Head, that had so
enraged and deceived Man, that Man therein might again be

recovered out of the dark Mixtures, where the Wrath is exercised, and be restored into the Love and Mercy which he did partake of, and was his portion in the pure Creation; and through the Serpents subtil working, the first holy Image was lost, and a defiled Earthly Image came up, which marred the Beauty of the Holy, and the mind that was gone into the Earthly could see no beauty or comeliness in it, that it should desire it, so could never love it, but hath ever appeared in enmity against it; and the Earthly Image is most desirable to the Earthly Mind, and appeareth most beautiful; and so the Rejoycing standeth in its like, whether it be Heavenly, or whether it be Earthly, and Man in the Fall is in the Mixture of the Earthly part, where the Serpent hath generated, and also brought forth an Earthly Image, which hath its nourishment from the old Creation, and its vital parts have their course through the Mixture of the Earthly Properties; and in the old Heavens and the old Earth Man hath his way, and the Earth is become his habitation and his dwelling-place: And thus is Man degenerated, and out of Paradise driven, and from the Tree of Life fenced, and is become an Earthly man, with an Earthly Image.

C H A P. III.

The state of Man in the Separation, and also the Serpents Working.

WHen Man had transgressed and sinned against the Power and Wisdom of God, and was driven out of Paradise, and fenced from the Tree of Life, he became a servant to the Subtilty, and followed his leadings downward, and turned a Wanderer in the Earth, where the Serpent led him in dark corners, and in dry paths; and Man being joyned unto him, he became an Enemy unto God, and full of Cruelty in the Serpents Enmity unto every thing that was good; and the treacherous Enemy wrought deceivably to keep Man under his Dominion, into which he had drawn him with his enticing temptations; and when any thing arises and breathes towards the

the Lord, he standeth ready with his devouring mouth to
 swallow it up and destroy it; and he having the dominion over
 him, he makes him bow at his will, and with his subtil work-
 ing, keeps him in the Earthly habitations, and Earthly paths,
 in which he hath drawn him, and there holdeth him, in the
 separation from God that made him, and leadeth him about
 in the dark Imaginations of the Earthly part, and there doth
 engender and generate the things that be evil and sinful; so that
 Man is become deformed, and hath lost that pure Image in
 which he was created, and is turned into the Serpents beastly
 nature, and is acted and ordered by his unclean spirit, that
 bringeth forth the deeds of darkness, and leadeth Man to com-
 mit sin with greediness; and Man having lost the Authority
 in which he ruled over the Creatures, he is fallen under the
 power of darkness, and the Serpent hath weakned him, and set
 the Creatures over him, and then leads him to commit evil in
 the use of the Creatures, and Mans heart being run into them,
 and become subject to them, he is taken Captive with them
 in the will of the Serpent; and hence it is that *Drunkennesse*
 and *Gluttony*, *Pride* and *Covetousnesse* is come to rule over
 Man, and the Devil hath him Captive in them, and he nei-
 ther knoweth what to eat, nor what to drink, nor what to put
 on, nor how much Earthly Substance to desire, the Serpent
 hath so drawn his heart to lust after Evil, and he is alwayes
 willing, but never satisfied, that when he hath received suf-
 ficiently of the Creatures for his present need, yet he lusteth
 to receive more, and the lustful desire still presseth eagerly,
 not being contented with so much as is needfull, so a Man
 drinketh in his need and is refreshed, but the Lust not being
 therewith satisfied, the Devil provokes the Will to presse
 after more, and when Man gives way to the Lust, and follows
 the Lust, he follows the Devil who is the father of it, and
 therein he serves the Devil; and being overcome with the
 Lust, he is in bondage to it; and when the Will gets forth in
 the fleshly liberty, the Devil puts it speedily forward into
 Excess, and Mans Lust is not satisfied until he have received
 so much of the Creatures, as deprives him of the right use of
 the natural faculties of the visible Creation, and turns him
 wholly

228
(24)
wholly into the Serpents beastly nature; who in that time
rejoyced over him; and here the Devil hath his Dominion;
and hath brought Man under him; and under the Creature;
which he had dominion over in the *pure Creation*; so that he
lusteth after Drinking until a Man be drunk; and lusteth after
Eating until a Man be gluttoned; and that he doth not know
what to eat; and he is become a servant to obey the Devils
movings, who leads him and acteth him in those things which
he begetteth in him; and centring the mind downward he
leadeth Man in the lowest parts of the Earth; and there ge-
nerateth a lustful desire after Earthly things; so that Man
covereth after the Earth; and after the profits that arise from
it; and as it doth encrease, so the heart is more in love
with it; and the Lust eagerly pursues after more enjoyment
of it; and this is the Covetous man in his way, the Devil
perswades him he hath not yet enough; such a thing he wants,
and when he hath obtained that, then the Devil hath ano-
ther ready to present unto him, and he thirsteth after that;
and presseth eagerly to enjoy it; and there is no end of his
lustful desire that runs in the Covetousness; and hence aris-
eth all Deceit, Fraud and Guile, because the Covetous de-
sire in the Lust watcheth to improve it self; and to get some
advantage by it; so that one Man defrauds another, and cheats
and beguiles one another, because the lustfull desire in which
the Devil worketh, covereth after unlawfull gain, thereby to
be made Rich, and come into Esteem amongst Men, and
so to be set up in Honour and Dignity in the world; and
when he comes so to be preferred amongst Men, yet he is
not contented, but lusteth after greater Honour, and still to
be promoted and set up in higher Dignity; and here Man
comes into the Honour below, but doth not understand the
Honour that is of God, and so is like the Beast that perish-
eth; and this Honour puffeth up the Man, and exalteth him
in the Pride of his heart; and as the Earthly Substance en-
creaseth, so Man is esteemed and honoured amongst Men,
and the Rich are preferred, and the Poor they are contemned
and despised, and then the Rich exercise Lordship over the
Poor; and the Devil he works in the lustful desire, to seek
after

Respect, and to be honoured amongst Men; and in the
 of the People, and the heart it is put up with it, and if
 not given as he expects it, then the Devil provokes the
 to Anger; and here came in the *Respect of Persons*, and
Cringing, and *Scrapping*, and *putting off the Hat*
in respect of the Person, who hath made himself Rich by dis-
 gain; and is set up to rule by his Earthly substance, and
 by the Power of God; and this is the Generation of the
 as Man is in the Separation from God, for in the be-
 ginning it was not so; and here Man is willing, and lusting,
 striving after Riches and Honour, and a worldly Glory,
 all seeking who should be greatest, and set up highest that
 may rule over others; and when they are set up, then
 they exercise Lordship over others, and expect Subjection
 from all Men unto their Power; and when there is some-
 thing that cannot bear that, there the Devil worketh and pro-
 vokes to Anger, and Envy, and Malice, and Hatred, and
 ill-will, because one he would be Ruler, and another he
 would not be Ruled over; then the Devil worketh in the
 dark places of the Earth, and there stirs up Cruelty one towards
 another, and setteth one against another; and neither he that
 rules, nor he that is Ruled over, are contented with their
 Place, but a strife there is who should be greatest; thence
 comes Wars and Contentions, and destroying and killing
 one another, the Devil having Rule he provokes man to be
 angry and Envious, and Malicious, and generates in the
 lustful Will that seeketh after Revenge; and this is the
 murthering spirit, that hath its course through the dark places
 of the Earth, that is full of Cruelty, and hath drawn the mind
 of Man after him, and hath begotten in him the many Lusts,
 from which the many Sins and Evils do arise and are brought
 forth, that are contrary to the pure God, who in the beginning
 made all things good; and the Devil hath generated in Man a
 Kingdom of Darkness, and there hath set up himself as a
 Prince, and in his subtilty ruleth over Man, and what he wil-
 leth in the Lust that is performed, and under his power is
 Man captivated, and the many evils committed; and it is
 not so with Man in that state as it was in the beginning, but
 the

the Serpent hath deformed him, and hath begotten many lustfull desires in him, and he eagerly thirsteth after the visible part of the Creation, whereby he hath lost his Union with the pure Power and Wisdom of God, in which he was created good, and is gone into the Corruptibles, and bringeth forth corruptible deeds, which presseth the pure Creation, and keepeth it in bondage, and daily increaseth the weight upon it; so that the Creation groanes and is in sore travail and pain, and the Devil and his work is come up over it; so that Covetousness, Drunkenness, Gluttony, Pride, Envy, Malice, Wrath, Anger, Evil-will, Deceit, Fraud, Guile, Truce-breakings, False-accusing, Incontinency, Headiness, High-mindedness, Foolish Jestings, Idle Talking, Vain Communication, Scorning, Reproaching, Reviling, Time-serving, Men-pleasing, delighting in Sports and Pleasures; these are become the very Life of Man, and his Delight is daily in them: which doth separate him from the Enjoyment of the Pure God that made him, who in his Wisdom made all things good, and there was no such thing brought forth in his Pure Creation, but hath been begotten by the Serpents Generation, since Mans Degeneration, and are all come up since the beginning, through the Devils subtil working, for he is the father of them all; and whose life is in them, or whose delight is after them, they are his children, and are separated from God, and alienated from his Life, and the good things they taste not, but the streams of Gods pure Refreshings are dammed up, that they cannot flow in their own course through the Veins of the pure Creation, to quicken the Inner man, and raise it up, the Old man with his deeds stops it, and there is Adam in the way, which is truly the first, and is lifted up in the Earthly part of the visible Creation by the strength of the Subtilty; and stoppeth the flowings and course of the Invisible Love and Life of the Creator, in which Man had his Communion and Satisfaction before Transgression.

*The Way and Works of Man in the Separation, and
also the Serpents Working.*

MAn having lost the Power and Wisdom in which he was created, and in which he ruled over the Creatures, and being drawn downwards by the strength of the Subtilty, he is degenerated from the way of Holiness and the works of Righteousness, and is led in the paths of Darknes, and hath his course in the visible part of the Creation, and in the defiled way of his own Invention, which is broad and leads him to Destruction; and in it he wills and runs, and there the Serpent hastens him, and putteth him forward speedily, that he may not at any time stand still, lest he should consider the evil of his way and turn from it; and here he leads Man in the Separation from God, and draweth him in the crooked path of his subtil devising, and then begetteth a Delight to walk therein; so that Mans heart is variously affected with the divers Objects and Appearances that the Serpent presents unto him and affects his heart withal, that his love and delight is wholly in them, so that he loveth his Pleasures and Profits more than God: and in what way the Serpent leads him, he in his subtilty laboureth to make that seem right unto him, and drawe h a deceitful cover over them, so that many are blinded and do not see the thing as it is in its filthiness; Hence the Drunkard saith, *My way is Love to my Friend*: and the Covetous man, *My way is Providence and Carefulness*; and the Proud man, *My way is fashionable and Comely*; and the Deceiver, *My way is Wit and Policy*; and the Foolish Jester, *My way is Mirth and Gladness*: So doth the Devil lead Man, and blinds his mind, that he cannot see wherein he is deceived, but walketh on and presseth forward, until he come to the End, where the Pit is prepared: and this is the broad way in which Man walketh, and where he satisfieth the Flesh, with the Affections and Lusts; and all the evil things proceed from the deceitful heart, where the Ser-

(728)
pent hath his generation, and so comes Murder, Adultery, Covetousness, Drunkenness, Pride, Envy, Malice, with all the things that are Evil, which *separates* Man from God, and keeps him afar off; and in this state no Man pleaseth God, nor none doth good, for all his works are brought forth from the strength and power of Darkness, who hath his course through the fleshly part, and in the flesh he generates a lustful desire; and when Man joyneth unto the Temptation which the Serpent offers unto the Lust that he hath generated, then Sin conceiveth, and when Sin is conceived, it is brought forth, then Death comes over Man, and here Sin entreth, and Death by Sin; *for the Wages of Sin is Death*; and as Man liveth after the flesh, he dies; for all his works are corrupted and unclean, and the *Pure God* hath no pleasure in them, but as Man walketh in them he is under the Condemnation, and the Wrath and Curse is upon him, and the Hand of the Lord is against him; and whether it be *Prophanesse*, or a *Profession of Godliness* that riseth from the Darkness, and hath its course through the fleshly part of the Creation, it is condemned and judged with the Spirit, and he that walketh after the flesh, and satisfieth it in the Lust which the Serpent hath generated, whether it appear sinful, or have a shew of Godliness, Death comes over Man in it; and he dies because his doings are fleshly and carnal; and Death is come over all Men, forasmuch as all have sinned; and whilst Mans way is in the fleshly part, and his works brought forth in the lust of it, Death is upon him, and he dies the same death as the first Man in the Transgression, and there is no respect of persons, but *he that sinneth without Law, he shall perish without Law*; and *he that sinneth under the Law, shall be judged by the Law*; so shall every mans way and work be proved, and he will be recompenced according to what he doth; and *he that soweth to the flesh, he shall of the flesh reap Corruption*, and in that state he cannot inherit Incorruption; so that the Drunkard, the Swearer, Lyar, Proud, Covetous Boaster, Envious, Wrathful, Foolish Jester, Vain Talker, Whoremonger, Murderer, Deceitful Hypocritical Professor of Godliness out of the Power of God, cannot inherit the Kingdom of God, for they are in the unclean nature, and their way

way and works are in the flesh; and *he that liveth after the flesh shall die, and cannot inherit the Kingdom*, but is in the Separation from God that made him, and in the *Uncleanness* that cannot come to him, but must keep at a distance from him; in *Righteousness* and *Unrighteousness* have no fellowship together, and with that polluted garment Man cannot come into Gods *pure Paradise*, nor enjoy his *pure Presence*, but is separated afar off from him, and there is plunged in woful misery, and groaning, and sighing in the lowest parts of the visible Creation, where the Serpent is Prince, and ruleth over him; and as Man liveth and walketh in the flesh, and bringeth forth the works of it, he is a degenerated man, and is at a great distance from God, and the Earthly part is over, and makes the Separation, and burdeneth the *pure Creation*, which is held in bondage, under the Mixture of the fallen Properties that are out of order; and it is needful that every man consider his way and his works, and in time lay it to heart, seeing all have sinned, and none in Sin can be saved, nor none in the flesh can please God, *neither can flesh and blood inherit his Kingdom*; and who live and walk in it, are separated and afar off from God, where his Wrath is exercised, and his Judgments executed, without respect of persons.

C H A P. V.

*What it is that doth Convince Man of Evil, and
also the Serpents Working.*

MAn being drawn into Disobedience through the subtil working of the Prince of Darkness, he became a Transgressor of the *Pure Power* and *Wisdom* of the Creator, and so went out of the *Good*, in which he was created, and went into the *Evil*, by obeying the Tempter, and then did eat of the Mixture into which he fell, and the Imaginations of his heart became evil continually; and the *Evil* wrought more and more to get dominion over the *Good*; and Man being into the Mixture fallen, the *Evil* prevailed, and Sin entred, and Death by Sin; so as all have sinned, and are deprived of the Glory,

and alienated from the *Holy Life*; yet did the Seed retain its own pure holy quality and property, without any mixture, and it was not extinguished in the Fall, but kept its purity, though Man went from it, and did not abide in it, and the *pure Light* in its own quality did shine in Mans Conscience, and was made manifest in the Eternal Love, to convince Man of all his evil wayes and works which he was fallen into, and it did shine in Darkness, and discovered the deeds of Darkness, and convinced Man of the *Evil* of them; so was *Adam* convinced that he had transgressed, and he hid himself: *Cain* was convinced that he had murdered, and he cryed because of his punishment: *Saul* was convinced of his Cruelty, and he said to *David*, *Thou art more righteous than I*: and the Light of this Holy Seed of Life shines forth in the Love, and is made manifest in the Conscience of *fallen Man*, and is freely given of God unto him to seek him in his *fallen Estate*, and it hath its course through the properties of the visible Creation, and searcheth out Mans Life and Treasure; and whatsoever the Subtily hath drawn Mans Mind into, and begotten a Life in it, the Light searcheth to him, and convinceth and reproveth him in his own Conscience, so that Man cannot hide his secrets, but still he is found out with the searching Light; for it shines in Darkness, though Darknesse comprehend it not, and with its pure brightness it doth discover the deeds of Darkness, and also the Prince of Darkness, and makes manifest his secret workings, and lets Man see that he is a Stranger unto God, and an Alien from his *pure Life*, and is serving that spirit that is at enmity with God; and it lets him see the evil works that he commits, and in which he is an Enemy unto God: So hath the Love of God been made manifest in the Light of the Seed of Life, which through all Generations hath been the same, and with its *pure quality* it hath found out the Enmity of Mans deceitful heart, with all deceitful workings, and hath brought hidden things to light, whereby Man hath come to see how his mind hath been exercised, and after what it hath enclined, and after what his heart hath lusted; and as at any time the Lust hath pressed unto *Evil*, and to follow *the things that are Evil*, the *Light* hath been near to convince Man of it,

and to reprove him for it ; and with this *Pure Light*, which had its course in Man through all Generations, hath all *Deeds* been made manifest, and with the *Light in Mans* Conscience condemned, and all the *Good Deeds* have been justified and approved ; and when Man hath done well, he hath been accepted, but when he hath done evil he hath been judged ; and though the Subtilty, with his secret working, drew Man from his *Rest in God*, and disordered the *pure Creation*, yet the Power and Wisdom preserved it self, and retained its glorious Quality and Property without any Mixture, which hath its course through the Mixture, to find out Man again that is gone from it, and is fallen into the Mixture : So doth the Lord God wait that he may shew *Mercy*, and through all Generations his *Mercy* hath been made manifest, that in *Mercy* he might restore the Creation into its *holy Order*, and bring Man from under the Power of Darkness, and set him free out of bondage, that no *Corruptible thing* may abide upon him, into which he is fallen through *disobedience*, but that it may be taken away and removed, and the Lamb quickned and raised, who was the foundation of the World was slain, and that he may come into his *pure Dominion* without any spot or blemish ; for he is more pure than to mix with any *Corruptible thing*, but the *Corruptible thing* presseth his tender Life, and the weight of it he beareth, and in much patience he suffereth under it, *the Just for the Unjust*, that he may again bring Man unto God, and restore the Creation into its *pure Order* where it rested with God, and had its motion in the Power and Wisdom of God ; and this is Christ the holy Seed, with whom the Covenant stands sure, and unto whom all the Promises are made, and in him alone *Amen* and *Amen* ; and the Seed hath been ever revealed, to smite the Serpents head, and to destroy his work, and through all Generations it hath wrought through the fallen Properties of the visible Creation, and hath found Man in all his goings, and in his secret walking in the paths of Darkness ; and it hath ever made manifest the lustful desire, as it hath at all times reached forth unto the thing that is evil, and it hath convinced Man in his own Conscience when he hath lusted after any evil thing ; this it hath done in Generations past, and

and its *pure* property doth not alter, and Man, through the *Convincement*, that reacheth to him in the Light, is made a sensible Man, and in his own Conscience knoweth that he should not do Evil, and he seeth the Evil in himself before he commits it, and as the Temptation prevails over him and draws him, he sees that he approaches near unto the Evil; and for all Men are left without excuse, forasmuch as Evil is made manifest unto them, and they are in their own Consciences convinced of it, and see it before they do commit it; and who run into Evil, or are found in the Evil, either in *Thought, Word, or Deed*, they transgress against the Light, which from the *holy Seed of Life* shines forth in the Love, to discover, and also to convince Man in his own Conscience of the thing that is Evil; and Man is here in the Fall, where all the Properties of the whole Creation are out of order, and his lustful heart eagerly pursueth those things that are Evil, and yet where-ever he runs in the Fall, or in what path soever the Serpent leads him, the Light doth discover it, and makes the Evil manifest in his own Conscience; so that the *Drunkard* is convinced that his deed is evil, as he is in the uncleanness of it, and that which doth convince him, is the *Light in his own Conscience*, and the *Light* which shews him *Evil*, it is *pure* without any mixture of Evil: The *Deceitful man* is convinced that he is not *Just*, and that which doth convince him of it, is the *Light of Christ in his own Conscience*; and that which lets him see that he is *Unjust*, is *Just and Holy*: The *Liar* is convinced that his deeds are evil, and he sees it in secret whilst he yet retaineth it in his breast; and that which lets him see it in his own breast before it be spoken, and convinceth him of it, is the *Light of Christ in his own Conscience*; And that which lets Man see a *Lye*, and convinces and reproveth him in his own Conscience for it, that is *true*, and there is *no deceit in it*, and it is made manifest to *destroy Lyes, and the father of Lyes*; and there is not any thing that the Subtily hath generated, or doth generate in his deceitful working, but with the *true Light, that enlightens every man that cometh into the world*, his deceitful work is discovered, and Man thereof convinced that it is *evil*; and the Serpents deceitful working amongst the fallen Properties,

in which he begets every lustful desire, is with the *Light*, and the secret of his working made manifest; for the serpent hath seated himself in the *mixture* of the Earthly *Corruptible* part, amongst the *fallen Properties*, and hath his course in the *Darkness*, and there generateth a deceitful heart, out of which proceedeth all manner of Evil that defileth the Man; and he hath gendered a body of Sin, which in the *Corruptible Properties* he hath begotten, and he hath wrought deceivably, and hath drawn Mans mind after Sin, and hath also begotten love and delight in it, and so provokes a lustful desire early to pursue it, and yet it never can be satisfied in it; but Man runs in this path of the Serpents devising, and follows him in his leading, and lusteth after his Temptation, he draweth a burden upon himself, and cometh into much trouble, and something there is underneath that groans with the weight of those Lusts and Sins which the Serpent hath generated into his body; and this is a contrary nature, and is not of the *Corruptible*, but with the *Corruptibles* is oppressed and burdened; and with those things that the Serpent hath generated since the beginning, and hath drawn Mans life into, the whole Creation is put out of its *Holy Order*, and travelleth in pain, and the whole course of Nature is set on fire, whereby Man is deprived of that *pure Understanding* in which he was created, and in which he discerned through the Order of the whole Creation, and had knowledge of it as it stood in the Power and Wisdom of God: And though Man be thus far degenerated, and hath lost his Understanding that he had in the Manhood, and that the serpent hath drawn him into the *fallen properties* of the *Corruptible* part of the Creation, in which he is become as a Beast without Understanding, and doth not know the God of Power and Wisdom, nor the Order of his Creation; yet in this *degenerated state* in which Man is thus separated and afar off from God, there is a *pure holy Seed* abides within him, which in its *Light* and *Brightness* reacheth unto Mans deceitful heart, which the Serpent hath begotten in him, from which the Lust and the Evil proceedeth; and with its *Light* and *Brightness* it truly discovereth all the *Evil* that in the deceitful heart is generated, and it doth truly convince him of the Evil,

Evil, whether *Thoughts, Words, or Deeds*; and when the deceitful heart lusteth to Anger, and that Anger is kindled in Mans breast, with the Light it is made manifest, and with the Light Man is convinced that he is exercised in the thing that is *evil*; and whatsoever is of the Serpents generation, and hath its conception in the deceitful heart, it is with the *Light* found out, and there is nothing can stop its course from passing through the *fallen properties* to find out Man, who is become an evil-worker, and to convince him of all his evil deeds; and Man cannot escape the *Light*, though he walk in the midst of *Darkness*, and have his way in the dark places of the Earth, and tread in the Serpents devised paths, and bring forth the works of his begetting; yet doth the *Light* find him out, and with it he is convinced, and it is in his own Conscience placed, that all his evil deeds he may see, which from the *Corruptible part* of the visible Creation do arise, which separateth him from God, and keepeth him in the *alienation* from the Holy Life.

CHAP. VI.

How Man standeth in a Convinced state, and also the Serpents Working.

WHen Man in the Fall is overcome of Evil, and that his deceitful heart brings forth a birth of the Serpents begetting; the *pure Light*, which hath its course through the *fallen properties*, comes to him with a Convincement, and lets him see that he is an Evil-doer, and that he is not exercised in the thing that is good; and when the Light hath thus found him out, and convinced him, it doth also truly and plainly discover unto him, that his way is not right, neither is his doings approved of God; and if he go on without Repentance, he must perish: and in the Light Man sees his Conscience defiled, that there is uncleanness upon him, and that his heart is not upright, but deceitful; and Man will acknowledge this in words, and say he hath a deceitful heart, and many evil things proceed out of it, and he is sensible of them; and as they

are conceived and generated in his heart; they are made manifest unto him, and he in his Conscience is convinced that they are exceeding sinful. Many Man in his Wickedness will not confess, though he be wholly in the *fallen properties* where the Devil ruleth over him, and acteth and ordereth his mind as his will, yet the Light reacheth to him, and so far convinces him, as to confess he is an Evil-doer, and a sinful man; and this Confession will the Drunkard make, and the Liar and Swearer: And whatever Man is acted in by the Serpents Subtilty, the Light doth convince him of it, and brings him at some time to confess his Wickedness; so that every Man is left without excuse before the *Pure God*, in that he sees his Evil with the true Light of Christ, the Seed of God, which passeth through all the Properties of the visible Creation; and hath made the way of Darkness manifest: And this Light hath been within Man ever since the Breath of Life was breathed into him; and though the Fall came upon Man in the Subtilty, and that he fell into the Mixture of the Properties of the visible Creation, yet the Light which was breathed in the Life, whereby Man became a *Living Soul*; it was not extinguished by the Fall, neither was its Property changed by going into the Mixture, but it did retain its *pure holy Nature*, though Man was enticed from it into the Mixture, where he entered into the Evil; and this *pure Light of Life* hath through all Generations been the same, and with its searching quality it hath found out all the Evil that Man hath or doth commit, and hath and doth convince him of it; and what it was in the beginning, it hath never been changed in its Property and Quality, but hath continued *pure, holy, righteous and meek*, as it is at this day; and what is come into Man since the beginning, that is not of its nature, but is contrary to it, that convinces Man of, and testifies against; and all the Devils works which he hath begotten in Man since the beginning, with the Light which was in the beginning they are made manifest; and the Light was before Sin entered, and now it is all Sin and Evil, which is the Devils work in Man, discovered and reprov'd. And as the Serpent hath got dominion over Man, and begets his evil deeds in him; even so

doth the Light discover them, and lets Man in his own Conscience see them, and the Light is in his own Conscience made manifest to bruise the Serpents head, and to destroy his work: And this Testimony is sure, though the Subtily cannot receive it; and all that ever came to be acquainted with the holy Seed of Life, they never testified of another thing, nor ever preached another Gospel; so that the same Gospel that was preached unto *Abraham*, hath been and is the same through all Generations; and this *pure quality* of the holy Seed doth not cease from searching after Man, who into the Mixture of the Properties is fallen, and there it doth strive with him, by convincing and reprovng, that he might not there abide, but that he might arise and follow it, and come to inherit the Life in which he was created good; and this is the Love of God, *which was, and is, and is to come; who would not have any to perish, but rather that they would now and live;* and though his Love be so freely made manifest, and hath an universal course through all the *fallen properties*, to find out Man who is there in the disorder, and walking in his disorderly and unruly affections, which the Devil hath begotten, and exerciseth him in; yet doth not Man receive his Love in the tender of it, neither turns at the reproof of the Light which from the Love is made manifest; but he loveth his evil deeds more than he loveth the Light; so doth not come to the Life; but is held with the Serpents Subtily in the Mixture of the *fallen properties*, and there his delight is in *Evil* more than *Good*, for which the Light condemns him, & the Evil doer cannot escape the Convincement of the Light for his Evil deeds, but what ever it is that he lusteth after, and hath a life in, with the *Light* he is found out; and if it be never so secret, he cannot hide it from the Light; and though the Serpent doth begot and generate many Evil things, and provokes unto Evil Concupiscence, and exerciseth Mans mind therein, yet the Light doth not cease to bear Testimony against Man in the Evil, and to convince him of his Evil deeds: Hence it is that *Man* stands in the Acknowledgement of his Sin and Evil; but not turning to the Light when he is convinced by it, and doth see his Evil in it, he still abides in the Evil, which he sees to

and is convinced of it; and the Serpent having dominion over him, worketh a perswasion in him, that the Light which convinceth him is not sufficient to save him, and thereby generates unbelief, and draws away Mans mind for according to the movings of the Light, or for waiting to know the Operation of its Power; and Man regarding the Serpents Counsel, he is drawn away from the Light, and cannot believe that it is sufficient to save him; and so Man doth not turn to the Light when he is convinced by it, because unbelief hath entered him, as to the sufficiency of it to do good, and the Serpent still holding Man under his power, perswades him that the Light is but some part of the natural property, and so calleth it a *Natural Light*, or a *Natural Conscience*, or the most Tender part of a *Natural Man*; and that it is not any thing of God, neither can save or give eternal life, though it should be obeyed; and it is but a deceived way, in which many poor deluded people do run rashly; and it is not the Redeemer, nor Mediator, nor Intercessor; for that is proper to the man Christ, that dyed at *Jerusalem*; and Man must place his Faith in that very thing, for Life and Salvation, or he cannot be saved; and if he do but so believe, his sin shall not be imputed, though he live in it and do commit it: This is the fair shew of the Serpents likeness, by which he hath deceived many people, in begetting unbelief to the Light of Christ in their own Conscience, that shews them Sin, and convinceth them of it, and begetting an Imaginary Faith, to be saved by the Man Christ that dyed at *Jerusalem*, though in Sin they abide: and hence it is that Sin is shewed, but not destroyed, which Man seeing, the Serpent perswades him that it cannot be otherwise, whilst he beareth the natural body, for Nature is prone to Sin, and none can be free from it, until that body be laid in the Earth: Thus the Serpent worketh Unbelief to the Light of Christ in Man, and begets a false Faith to believe in Christ without him, and not in any wayes within him, for that is *Delesion*, saith the Serpent; and in the Serpents false Faith which he begets, Man believes that though here in this World he sin out his time, yet hereafter in the World to

come he shall be saved: So the Serpents faith puts the day of Salvation afar off, and draws Mans mind into disobedience and unbelief to the *pure Light of Christ in his own Conscience, which is Salvation to the Ends of the Earth, unto all that believe in it*; and it doth search after Man, and convince him of his Evil, that he might turn and live; but Man not obeying, he comes not to know the Life and Vertue that is in it, neither to partake of the benefit of it, So knows not the Man Christ that dyed at *Jerusalem*, nor his Life and Salvation, his Mediation and Intercession, but abides in the Mixture of the *fallen properties*, where he is a Corruptible Earthly Man, without any Change wrought in him by the Power of Christ, whose *pure Light is Incorruptible*; and here Man stands convinced with the Light, and sees the things that are Evil; but not believing in the Light, which makes Evil manifest, he still abides in the Evil, and is not converted.

CHAP. VII.

How Man stands in a Converted state, and also the Serpents Working.

THE *Pure Creation* being in sore travel and pain, through the disorder of the *fallen properties*, where the Serpent hath seated himself over all that is called God, whereby he keepeth Man in the *Alienation* from the Life of God, where Death's shadow is over him, and sore grief and pain upon him, which doth heavily oppress him, and make him go mourning day by day, so that Man comes into a consideration of his *state and condition*; and as he pondereth in his mind, a *pure Light shines forth in his Conscience*, that doth discover to him, at what a distance he is from the *pure God*, and how he is alienated from his Life, and what a great body of Corruption there is within him, that causeth his separation from God; and when this is made manifest unto him, he is stricken down in the fence of his misery, and is brought into waiting, to see if he can meet with any thing

help him and relieve him, something he feels that cries
 for God; which, with the body of sin, is separated from
 him; and there is an Enquiry made which way to come un-
 der him; and how to be freed from those things that separate
 him? and whilst the *Earnest* goeth unto the Lord, the
 Light shines forth more and more, and discoveries are made,
 Man in the Light beginneth to appear unto himself to be
 exceeding sinful, and beginneth to call in question many
 things that he hath lived in; and the Light discovers them
 of the unclean nature, and Man begins to dislike them;
 he cannot so delight in them as he hath done in times
 past; but begins to be serious, and to wait in the Light which
 discovers them; to see if he may be preserved from
 them; for he sees them to be evil, and that they do defile
 him, and are an heavy burden unto him, and a sore weight
 upon him; and by attending to the Light, and obeying the
 Light which makes them manifest, he receives some power
 against them, and begins to get some victory over them; and
 though Man in this state have little acquaintance with the
 Light, yet there is a true turning to it, according to the
 manifestation of it, and the knowledge that is then given
 of it; and so far a true Conversion is wrought, as Man turns
 from the Evil, unto the Light which makes the Evil mani-
 fest, and Man hath forsaken much Evil in obedience to the
 Light; and hath ceased from much Vanity that sometimes
 he hath lived in, and departs out of the unclean path of com-
 mon Prophaness; and those things that once was lovely to
 him, are now become *loathsome*; and he ceaseth from Drun-
 kennes, and superfluities in Meats and Drinks, which he hath
 been accustomed to, and from Lying and Sweating, and
 sumptuous Apparel, in which he sometimes hath lived with
 delighting; and that which worketh this Change, and begets
 in Man some Moderation, it is the *pure Light of the holy*
Spirit, which never had pleasure in Man, as he is exercised in
 the things that are evil; so hath it ever found Man out to
 convince him; and as he obeys it, there is a Cord of Love
 cast about him, to draw him and convert him; and here the
 Lord worketh the Conversion, and Man is converted: and
 into.

into this state have many come, who with the Light have been convinced, and also from many evil and prophane things *un-
 willed*; and yet from the bands of death have never perfectly
 been loosed, but have been still kept in the house of bondage;
 and the Serpent hath wrought deceivably to betray Man into
 another thing, and hath laboured to lead him forth into some
 Profession, where he walketh like a *Sober man*, and a *Moderate
 man*, to what he hath been in times past, and he comes
 into a fairer shew than when he first lived in the common
 prophaneity; and when the Serpent hath drawn his mind
 hither, and hath brought him into some fair shew of Godli-
 ness, and Man sees that he is much reformed in his *Evil
 wayes* and courses that sometimes he walked in, he begins
 to neglect the Light in his own Conscience, and to follow
 his Profession that the Serpent hath drawn his mind unto, and
 hath set up without him, and Man draws his Contentment
 from what he professeth, and with this false Conception that
 the Serpent hath generated in the Imagination he hath de-
 ceived many, and caused them to erre from the right way;
 and Man hath gone from the Light after he hath been con-
 vinced with it, and also turned from many evil things by it,
 and hath become the *greatest Enemy* to it; for it is the hardest
 to renew such a man, who hath been once *enlightened*, and for
 a time hath had some *enclination* towards it, and hath known
 something done by it, and then turns from it, he becomes
 the hardest and turns most against it, and quenches and stops
 the power of it, that he comes not to be a *Regenerated Man*,
 nor to know the *New Birth* born, in which the *holy Order* of
 the *pure Creation* stands; but the Serpent hath brought forth
 his many Births and Likenesses, whose deformity and impu-
 rity hath marred the *true Births* Beauty, so as little Con-
 science hath appeared in him that he should be desired; and here
 the many Wayes and many Religions are come up, and many
 things that are prophane they are denied, and the Scriptures
 they are professed, and with this fair shew are many satis-
 fied; yet doth the Light of Christ in Mans Conscience search
 after him in his Professing state, and though now it do not
 appear against him as a Drunkard, or a Swearer, yet it appears
 against

cast him as a *Will-worshipper*, and a *Time-server*, and a
glazer, and against his Double-mindedness, Unstable-
 ness, and Hypocrisie, and with its *pure quality* finds it all
 and searches through the *fallen properties*, in which the
 serpent generates his profession, and brings forth the birth of
 it, and though there be a seeming difference betwixt Pro-
 phaness and such a shew of Godliness, their generation is in
 the womb, and they receive their nourishment out of the
 nature of the *fallen properties*, which are in a *Chaos* of con-
 fusion, and is *Mother, Mystery Babylon*, in which there is no
 order; so that the Prophaness and the profession of God-
 liness are both defiled, and with the *Light* that is *pure* they
 are both condemned: This is truly the state of many, and
 how far have many come, and never could get further, who
 have taken up their Rest in the formal Profession, where there
 is neither Relief nor Satisfaction, and have not *endured the*
trial of Affliction after they have been enlightened, but have gone
 from the Gate that is called *Strait*, which is near to the Pool
 of Healing, and have not patiently waited until he hath come
 to heal them *take up their bed and walk*; they could not lie and
 wait, but have struggled away, though lame and impotent, and
 are gone from the Gate, called *Strait*, and have straggled in-
 to the way that is *broad*; and there are got over the Crosse,
 and have healed themselves in a false liberty, which stands in
 the name shew of Godliness; and in this state there is yet
 travail in a *Strange Land*, and something breatheth after
 a Native Country, where no *Corruptible Mixture* is; and
 the *Light Man* in this state is searched, and his deceit-
 ful heart discovered, out of which proceedeth both the Pro-
 phaness and Profession of Godliness; and with the *Light* his
 heart opens, and he comes to see that his heart is not upright
 before the Lord, neither is his heart the same with his Pro-
 fession, but feigned humility and hypocrisie lodgeth in it,
 and the *Light* smites him and corrects him, both for his Pro-
 fession and for his Prophaness; then *Man* comes to see him-
 self miserable, and to behold both his own Righteousness and
 Unrighteousness, to rise out of the Mixture of the *fallen properties*,
 and sees himself in the weakness of the *Corruptible Being*, and
 there

there he is sensible of the correcting hand of the Lord, though he hath denyed much Prophanes, and be turned into a Profession of Godliness, and Man comes to see that he is sucking a fruitless fountain, and a dry breast, and so comes to minde the Light and wait in it, and it ariseth and pulbeth down his strong Holds, and layeth his fenced Cities waste, and brings to nought the Glory of his fair shews, and straine the Pride of them; and he comes to see that those things which he is observing without him cannot bring contentment to him, but still the Light searches him, and pursues him, and layes many sore and heavy stripes upon him, and also sets his sins in order before him, and lets him see what a great body they are gendered in, which makes him cry in his misery, *Who shall deliver me?* and he comes to be sensible of his own Insufficiency, and to know that without *Christ* he is miserable for ever, and that without *Christ* he can do nothing; and so sees that all without him are *miserable Comforters*, and that there is no help to be found in them when there is need; and then he something more enclines to the *Light within him*, and is diligent unto it, and begins to hearken and obey, and to turn to it and minde it, and to wait to feel its motion; and as it doth convince him of Evil, he hath regard unto it, and yeelds himself to obey, and to deny that which it doth convince him of, and then comes to feel that it leads him out of it, and also destroyes it, and takes it away; and hereby Man comes to be satisfied that it is the Truth of God, and the way wherein he ought to walk, and he waits to feel its drawing; and it turns his face towards it, and begets a willingness to give up to follow it; and so Man is not now only *convinced*, but also *converted* and turned, both from common Prophanes, and also from his seeming shew of Godliness; and he becomes a follower of the Light, and to deny himself in many things that the Light makes manifest to be Evil; and in the Leadings of the Light he is kept in the Goale to his *Corruptible will*, and walketh in the *strait gate* and *narrow way*, and feels something of the *Pow'r* to crucifie and remove many fleshly Lusts, that have made War against his Soul, whereby he comes to feel that he is somewhat eased,

and

and much weight taken off and removed, which had been upon him, and a sore burden unto him; and something begins to spring in the Deliverance that cryed for it; and when the Light hath thus found Man, and Man is turned unto it, and that he cannot abide any longer, either in Prophaneſs, or ſeeking Thew of Godlineſs; but preſſeth in the Light to come wholly out of the Mixtures of the *fallen properties*, to come into the *holy Order* of the *pure Creation*; then doth the Serpent ſtrive in his Subtilty to hold Man in ſome part of the Mixture, that ſo he may in ſomething yet keep dominion over him, and that he may not be ſet wholly free, but may have him ſtill in ſomething, though he have truly denyed many things: And hence it is that many ſtick in the Birth, who are convinced what is Truth, and alſo in many things converted, and yet feel not true Freedom wrought; but are ſuſible of a Travel that cryes after a day of Deliverance; and here hath the Serpent deceived many, who have been convinced, and have had true openings and clear diſcoveries in the manifeſtation of the Light, and not being watchful, the Serpent hath ſtepped in, and with his deceitful working he hath beguiled Man, as he beguiled Eve, and with the ſame ſuit hath tempted, and over many hath prevailed, and hath drawn many minds in the openings to reach forth in the earneſtneſs to ſatiſſie his luſtful deſire in the knowledge of Gods Truth; and this hath ſhut the Womb upon the Babe that cryes for deliverance, and ſo the Judgment hath been fled, and the Croſſe hath been denyed, and a falſe liberty out of the fear hath got up, and it hath gendered unto ſore bondage; and though the Truth be confeſſed unto, and profeſſed in practice, yet doth the Seed lye in bondage under the puffed-up mind, that the Serpent hath filled with knowledge, in which he hath generated a Body, and brought forth a falſe Birth, whoſe neck is ſtiff, and the heart hard, and will not bow unto the Lord, nor be ſubject to his Power, but in knowledge ſtands exalted, under which the *true Birth* is oppreſſed, and the beauty of it marred by the *falſe Generation* of the Serpents begetting, which riſes out of the Mixture and receives its body from the Earthly part of the *fallen properties*; and

Man having seen the Truth in the *Openings*, and the vain mind being filled with the knowledge of it, he takes root in the Earthly, and in the Earthly he begins to grow and spread forth his branches with a fair and flourishing shew; and this Earthly body that is thus conceived and generated, and likewise nourished in the Mixture of the *fallen properties*, gets a tincture of Truth upon it in the *Openings*, as Lead may be covered or tinn'd with pure Gold; and this Body beareth a fair shew, and appears exceeding glorious, *but is not the Glory of the only Begotten*; and when this is brought forth through the deceitful working of the old Serpent, then he labours to nourish it that it may grow in strength, and be a tall man, and a strong man, and be renownable; and this being desirable, it hath been eagerly pursued, and knowledge hath encreased, and a great growth there hath been in it; and Man hath waxed into a high stature of it, and hath sprung up in height like a Cedar in *Libanus*, and hath grown in the body of knowledge like an Oak in *Bashan*; and under this high and mighty growth of knowledge, hath the little breathing Innocency been strangled, and sore burdened and oppressed, and hath still been striving underneath in the *meekness* and *humbleness*, and hath oft reached the tall Cedar to bring it down, and to the strong Oak, to make it bend; but the Cedar would not lose its glory, nor the Oak part with its strength, but stoutly have stood, yea, and stubbornly resisted the tender Innocency, and have cast off the Word of its Reproof; and the tall Cedar hath been lifted up, and hath said, who shall rule over me? and the Oak it hath been stubborn, and hath said, Who shall cause me to bow? And so they have trampled over Innocency, as a thing of no esteem; and the Gold hath been kept in the Mixture, and the clean Separation hath not been made, but the Subtilty hath wrought over it, and hath kept the Dross and Tinn above it, and Man hath not liked the Furnace, neither hath been willing to abide the Day of his Coming in that Manifestation, but hath saved his Life in the Mixture, in which the Serpents Dominion standeth, who in his Subtility hath ever wrought secretly against the Seed of Life, which is made manifest to bruise his

his head, and destroy his work; and though Man may be con-
 vinced, and in many things converted, and may have fol-
 lowed the Light in the Self-denial and daily crosse; to many
 of the Worlds Fashions, Customs, and Traditions, yet may
 the Seed be still closed in the Womb of the Earthly Mixture,
 and travel in sore pain for want of deliverance; and as the
 Power hath risen in Man, and hath begun to work in the
 Furnace, and to divide and separate betwixt the *Presions* and
 the *Vile*, and the Furnace hath been truly set to have refined,
 and the Fire hath begun to take hold to have consumed, that
 the Seed out of the Mixture might have been redeemed,
 and an Holy Birth regenerated; then hath the Serpent vio-
 lently stirred, seeing his Kingdom so near to be destroyed,
 and he in great danger to be cast out and dis-possessed; and
 he hath suddenly drawn Man from the Power, and out of
 the Furnace that should have refined and brought forth the
 Gold without Mixture; and he instantly hath begotten Man
 into a false liberty, and hath exalted him over the Crosse
 and Judgment, that the Life in the Earthly could not abide,
 and there hath the Enemy wrought in his Subtily, and hath
 drawn Mans mind into a fleshly liberty, so as Man unto the
 World returns again, and unto the Worlds Fashions and
 Customs is a Man conformable, and then dare say in the
 stoutness of his heart, that he liveth with God in the *Inner*
man; and having seen much, and also tasted something of
 the Word and Power; but not in the Furnace abiding, to
 know a *clean Separation* made, and a *perfect Regeneration*
 wrought, he becomes a very subtil worker, and a great Ene-
 my to the *pure Innocency*, being fled into the *fallen properties*
 to save his Life; and from this ground a monstrous Birth is
 generated, and by the strength of the Subtily brought forth,
 and it is not in any wayes like the true Birth, born in the
Regeneration, which from the holy Womb proceeds, and in
 the Furnace is brought forth, without any Mixture of the
 Earthly part; and where it is truly born, it changeth the
 whole Man throughout, and perfectly redeems him out of the
 World; with the Fashions, Customs and Traditions, and
 hath its nourishment from the Breast of the holy Life, and

grows in the pure holy nature of it, and is strong in its Power, in which it makes war and overcomes the Serpent and his Power: Let the tall Cedars and strong Oaks consider, and stoop and bow, for they must fall and be broken, and the *Innocency* must reign because it is *pure*, and there is no *mixture* in it; and also let such consider, who have had a taste of the *True Power*, and have known something of its Work, and are again returned unto Folly, and are flown up into the Air, and plead their fleshly liberty as a thing that is natural to the visible Creation, and dare say, that though such things appear, they do not defile the *Inner man*, neither do they feel any reproof for their fleshly and carnal doings, but stand justified before the Lord in their *Inner man*; let such know as from the Lord, that they are Birds of the Air, and took their flight in Winter, and the Hand of the Lord will bring them down; and let the Proud and Arrogant consider, who dare to say that all their works, whether they be *good or evil*, are wrought in God, and what they do, it is his doings, though it be Drunkenness, or any other Evil, and so are in the devilish spirit, *ranting* and making merry over the *Pure Innocent Life*; let such sink down, and hereby know, yea, as from the Lord, that their Life is for Death, and their Works for Judgment; for the holy Seed is risen that bruisseth the Serpents head, and he cannot save it with all his twisting, nor keep his deceitful works from Judgment; but all his building must be defaced, and all his works destroyed.

CHAP. VIII.

The New Birth in the Regeneration, and also the Serpents Working.

MAN being degenerated from the holy Order of the *Pure Creation*, and being fallen under the Serpents power, who is a subtil and deceitful Worker, all the faculties and properties of Man are in disorder, and are become a *Chaos* of Confusion; and without being regenerated and born again he cannot come into his place in which he stood in the *Pure Creation*, and enjoyed the Presence of the *Pure God*; neither

can be come to the Tree of Life, but is shut out and fenced
 with the flaming Sword; for the *Unclean* cannot enter into
 the *Pure*, neither can come to feed upon the holy Life, but
 must with the Sword be cut down, and with the Flame be
 consumed; and Man through the fiery Furnace must passe
 before he can inherit the Kingdom, or possess Eternal Life,
 which in the *Pure Creation* was its Rest and Portion; and
 with this *Pure Light* is Man in all his wayes found out, that
 he might return and come again to inherit and possess the
 Life from which he is degenerated and fallen; and with
 the Light he is in his own Conscience convinced of the
 things that are evil, that he might not abide in them, but
 that he might forsake them, and deny them, and follow the
 Light out of them; and as Man comes into the Obedience,
 he comes to know that the Light of Christ in his Conscience,
 which doth shew him Sin, and convinces him of Sin, that
 it is sufficient to save him from Sin, and redeem him out of
 Sin, and destroy the body of Sin, and thereby restore him
 again into the holy Order of the *Pure Creation*, where he en-
 joyed the Presence of God, and was good in the sight of
 God; and this is that which seeks lost Man, and is made
 manifest to save and redeem him out of his lost estate; and
 all that have believed in it through Ages and Generations,
 have known the effectual working of its Power, by which
 they have been redeemed out of the Earth, and from the
 vain *Conversation* of the World, and walked as *Pilgrims*
 and *Strangers* in the World; And this *Pure Light* was
 with *Abel*, and in it he sacrificed, and his *Sacrifice was ac-*
cepted; it was with *Seth*, and in it he called upon the Name
 of the Lord; it was with *Noah*, and in it he was preserved,
 when the Flood came upon the world of the *Ungodly*; it was with
Abraham, and in it he believed, and it was counted unto him
 for *Righteousness*; it was with *Isaac*, and in it he was the *Heir*
 of *Promise*; it was with *Jacob*, and in it he went over *Esau's*
Mount, and out of his loyns came the twelve Tribes, whom
 God chose for his own Inheritance: it was with *Moses*, and
 in it he led forth the Inheritance of God out of Egypt: it was
 with *David*, and in it his Horn was exalted: it was with *Job*,
 and

and in it he was redeemed, and knew his Redeemer lived: it was with *Isaiah*, and in it he saw a *Child* born, and a *Son* given: it was with *Malachy*, and in it he saw the *Separation*, and the *Fewel* out of the *Mixture*: it was with *John*, and in it he saw the *Lamb of God*, and did behold the *Glory of the only Begotten of the Father*. And this *pure Light* of the holy Seed of *Life*, hath had its course through all *Generations*, and hath been made manifest through the several *Dispensations* and *Administrations*, as it hath pleased the *Father of Spirits*, and they that did believe in it, did not abide in *darkness*, nor did not continue satisfying the lustful desire of the *fleshly* part, but were *Regenerated* through the effectual working of the power whereby they became dead to *Sin*, and alive to *God*, and were born of the holy Seed, which made them holy Men, and with it they were filled and divinely inspired, and then they testified of its Power, and it was the same thing unto them all, and neither changed its quality nor property, though diversly it manifested it self; and all the holy Men of *God*, that gave forth the *Scriptures*, they had the Name in the Nature of the holy Seed, and were born of it through the *Regeneration*; and this was a work that was wrought before *Scriptures* were written, and was the same work in them that writ the *Scriptures*, and it hath been the same in *Generations* since the *Scriptures* were written; and it is the work of *Christ*, the holy Seed, and it is proper unto him alone, to regenerate and make a *New Man*; and no man can add to the work of *Regeneration*, for it is an *Intward* work, wrought by an *Invisible* Power, that no mortal Eye can behold: And this work at this day is witnessed amongst a *Remnant*, whom he hath chosen to be his own *Peculiar* People; and as *Man* turns to the *Light of Christ* in his own *Conscience*, it will open his own *Condition* to him, and make manifest every *secreter* thing, that the *Serpent* hath begotten and drawn his *Life* into; and it will clearly discover unto a *Mans* understanding that they are *evil* and *sinful*: and as he mindeth the *Light*, and obeyeth it, it will lead him out of the *Evil* that it maketh manifest unto him; and thus far *Man* is convinced, and also converted: Then the *Serpent* begins to make

make war, and labours to hold Man in those things which he hath begotten in him ; but as Man joyns to the Light he will receive strength to stand against him, and also to overcome him ; for after a Man is convinced, and also converted and turned to the Light, then he enters into a great fight of Afflictions, and hath a sore Conflict to passe thorow, as he findes faithful, before he get the Serpent under his feet ; and after Conversion the Serpent besets Man sore, and laboureth with all his might to stop him in his travel, so that Man is sometimes kept by the subtil working of the Serpent, and cannot readily get on, nor clearly cast off those things which he is turning from, in obedience to the Light, but is still kept by the Serpent, who labours to save his head from bruising ; and the way that he hath to do it, is to draw Man into the Reasoning, and there to consult how it will be with him, if he wholly give up and deny those things that he is convinced of, and also turning from, and what will be the end if he part with them ; And here have many felt the Dragons war against the Innocent Lamb, that hath been travelling for Freedom from under the *Corruptible things*, which have oppressed his Innocent Life ; and Man hearkning to the Serpent, and entering into Reasoning and Consulting, the Serpent keeps the Vail over him, and then shews what great losse it will be unto him if he go on to deny all those things, that he is convinced of to be evil, and is turning from ; and also perswades him, that if he should follow the Light unto the end, and part with all for it, yet it is not sufficient to save him : and under this Vail many stumble at the Light, and draw back and follow no further, though for a time they have in some things been obedient ; and this is the Man that loves something more than Christ, and cannot part with his own Life, for the gain of *Life Eternal* : And thus doth the old Serpent work for the safety of his Kingdom ; but through his strong holds have many broken, and from his bonds they are loosed in the power of the Light, which being minded and obeyed, it doth convert Mans mind from the thing that is *Evil*, and ariseth in its power to judge it and condemn it, and upon the Crosse to crucifie it ; so that

that Man dyeth unto it, and it dyeth in Man; and as a Drunkard mindeth the Light, and obeyeth the Light, when it doth convince him that Drunkenness is Sin, it will lead him out of Drunkenness, and destroy that work of darknes, and take away Mans Life in it; And this is the Work of Christ, who is made manifest to destroy the work of the Devil, and to burn it up with unquenchable fire, that he thereby may set Man free from under the burden of all *Corruptible things*; and whatever it is that the Serpent hath generated in Man since the beginning, and drawn Mans heart to lust after, the Light which was in the beginning, in which is no sin, but pure and undefiled, it doth appear against it, and also every lustful desire that hath its rejoycing in it, and it brings it down with a stroak of severe Judgment; and as Man in the Light believeth, even so doth it work, and appear in its power, to destroy every Lust in which the Serpent hath dominion over Man, and in which he makes war against the Soul; and as Man denies himself, and takes up the Crosse, and follows the Light faithfully, he becomes a dying man, and the Power separateth between the *Precious* and the *Vile*; and then He will be felt, whose Fan is in his hand, and the Fire will be known which burns up the Chaff; and as Man abides this Day, and keeps in the Righteous Judgment, the *Old Man* will be crucified, and all his Deeds consumed, and neither Prophaness, nor seeming shew of Godliness, shall stand in the Judgment, but the Tallest must come down, and the Strongest must bow; for the Fire will not spare, but through the Earth will passe; and that which is of the Earth must burn, and none can quench; and Man abiding this Day, and keeping in the *Patience*, *Judgement will be brought forth unto Victory*, and Man will come forth dead to himself, and alive in Christ, and so will come to know that Christ worketh that Work which no other can do, and that the Light doth not only shew him his Sin, and convince him of it, but if he turn, obey, and believe in it, so it will take the Sin away, and purge his Conscience from the dead works, and redeem him out of all the Lusts which the Serpent hath generated in him, and hath begotten his Life into; and he will

to know his Redeemer liveth, and Salvation he will feel in the Light, which doth condemn his sin in the flesh; and here downward is redeemed out of Drunkenness, a Swearer from Swearing, a Liar from Lying, a Covetous Man from Covetousness, an Angry man from Anger; and so out of all Vain Mansuety, Sports, Jelling, Headiness, Wildness, Customs, Fashions and Traditions that are in the World through Lust; with the *Light* Man is redeemed through its Righteous Judgment; for with its *pure searching quality* it finds out every feeling of the old lustful nature, and proceeds against it in Judgment; so that the Serpent cannot escape the Light, but with all his Subtily he is found out; and as Man believes in the Light, so doth the Judgment fall upon the Serpents head; and though it be long before Man can give up himself truly, and deny all things that he is convinced of to be evil, or because he can get clearly thorow, or to the end of much that he is coming from; or before he can witness a perfect Regeneration through the fire of cleansing; yet, as Man in the Light believes and follows it, the Work is going on and prospering, and the Lusts and evil deeds are dying, and the Serpent he is weakening, and doth not come upon Man so furiously and forcibly as formerly; but his Temptations are weaker, and Man in the Light he is stronger, and stands with courage to resist him; and as Man feels at any time dominion over the Serpent, and that he is able, as he abides in the Light, to resist him; so doth his strength and courage encrease, and he stands boldly in the battle, and yields not when temptations come, but brings them under, and treads them down; and as the Serpent comes upon Man, and appears to tempt him into that Lust which Man is making war against; Man stands prepared unto battle, and is strong and of a good courage, and goes forth against him in his best appearance, and in the power of the Light placeth true Judgment upon his head, and bruisheth him, and so Man is preserved from him, and abstains from Evil in the appearance of it; and this is the Serpents great design to keep Man alive to himself, and to delight in his hearts lusts, whereby he ruled over him, and takes him captive at his will, and he is not willing to let him go if all his subtilty can hold him; there-

fore many Temptations come upon Man after he is convinced and comes to own the Truth of God; and as he converts and turns unto the Lord, he is many times sorely beset in his way, and often ready to be driven quite back again: and hence it is that Man finds such a strong Warfare in his Spiritual Travel, and finds it such a hard work to come into the *Regenerated State*, because there he must deny himself, and forsake all his hearts Lusts, and lay down his Life in the Judgment, and abide the Fire of Refinement; and as Man in the Light begins to approach near unto this great Work, then the Serpent strives in his subtilty to withhold him and keep him back, and so the two in their contrary natures are felt in the strife; and this *Gate is strait, and few there be that find it*; And as Man stands faithful and abides in the Light, he will feel strength to support him when the Enemy thus violently pursues him, and he will stand a Conqueror over those Lusts that have had dominion over him; and when the Serpent finds that he cannot keep Man in the Inordinate Affection, and lead him forth to satisfy his Lust to the full, as he had wont to do; then in his subtilty he abates his Temptation, and persuades Man that he may use things moderately, and keep out of Excess, for it is the *Excess* that makes it to become *Evil*, and so to be condemned; but if he cease from *Excess*, the moderate use will not bring Condemnation: so he tells the Drunkard, if he keep himself from being drunk, he may moderately keep his Friend company, and he may *be merry* with him: and he tells the Proud in heart, if they use not Excess in their Apparrel, they may go decently according to their quality; and the like Temptations for other Lusts he hath; and he tells Man, the moderate use of them will not bring Condemnation: but here some have found him a Lyar, as he is, who came to abstain and refrain from the Excess of many things, which once they were serving their Lusts in, and came down to that which the Devil called *Moderation*, but found it was in the hearts lusts still, and with the Light was still condemned and judged, and no rest nor peace could be found, until the Devil was wholly denied, and the hearts Lusts given up to the Crosse, and there crucified, and thereby Redemption perfectly wrought in the

Power of Christ, and then comes the right use to be made of all things in their place with *true moderation*; and in the use of them in the Redeemed state there is no Condemnation, for they are received and used in the fear of the Lord, and what is useful and no more; and there is no Lust abiding that reacheth forth beyond the present need, and there is the Blessing of it; but Man that hearkens to the Serpent, and takes that for Moderation that he calls so, he is deceived; and though he is in the use of that which the Light reproves him for in the Inordinate Affection, yet will the Light still condemn him, and judge him in his own Conscience, until he come to the Power, and there have his Lust truly Crucified: So the Serpent tells the Drunkard, he may drink moderately, and be merry with his Friend: he tells the Proud, he may put on such Garments as are suitable to his quality amongst men, so that he keep within the bounds of Moderation: And many have been denied common Drunkenness, and yet satisfying the old Lust in the Excess: And many that cannot wear so many Ribbands, nor great Cuffs, as sometimes they could, yet they must have some bunches of Ribbands, and little Cuffs; Then saith the Devil, thou art now in the Moderation, and dost no more, than hardly so much as becomes thy quality. And now to give thee true and faithful Experience, though many in these things might be truly demonstrated: I know a Man who once was alive to himself, and served his Lusts, and *loved Pleasures more than God*, and in one thing the Serpent had sealed his life more than in many others, and his delight was chiefly in it; and after he came to obey the Light of Christ in his Conscience, it was clearly discovered unto him to be exceeding Evil; and though he minded the Light, and stood in the Crosse to his lustful desire, yet the Devil did not cease to provoke eagerly, still to satisfy the Lust, though he could not do the thing as he had done in the use of it, the Terror of the Lord was upon him, and his Righteous Judgment reached unto him, and many sore stripes he bore: then saith the Serpent, *Lessen thy Inordinate Affection, and it will not be so with thee*: then he came from the use of much, to the use of lesse; but the Judgment still pursued him, and the Terror encreased upon him, and though

the use of it was in the end to much lessened, as it was hardly
 used at all; yet when it was used, the Judgment ceased not;
 but Plagues were forthwith poured; and it was just with the
 HOLY God so to do; and he could find no Peace, until he gave
 up his Life in the Lust, and stood upon his Watch, and when
 ever the Serpent approached with that Temptation, he placed
 Judgment upon his head; and so walked in the daily Crosse,
 until he was Crucified unto the Lust, and the Lust Crucified
 unto him; which now is as dead as if it had never been. *Thus*
Hee be Glory for evermore, who undertook the Crosse, and performed
his own Work. Now Man that comes not to know the Lust
 crucified in the ground, he is betrayed into a false Moderation,
 and as he there standeth, he looketh at himself to be above
 many others, who yet abide in the *Inordinate Affection*; and so
 the Serpent worketh deviously, to keep him out of the Fur-
 nace, and to lead him afar off from Judgment; and though the
Inordinate Affection may be abated, yet the Lust is not crucified,
 but the life in it is saved, and Man here lies for his life; but
 when he should deny himself and take up the Crosse, he denies
 the Crosse and saves himself, and flies the Judgment, and can-
 not abide that day; but as Man keeps to the Light, this way
 will be made easie, and he will be able to tread thow it,
 and come to the end of it, and conquer the Serpent who works
 against him; and as Man follows the Light faithfully, it brings
 him to the Judgment and keeps him in the Judgment, and
 there he waits and abides until Judgment be brought forth up-
 to Victory; and he, as a willing man, walks in the daily Crosse,
 and chearfully gives up all his hearts Lusts to be crucified, and
 then he feels the Enmity slain; that hath begotten and nour-
 ished the Lust; and so Man comes truely through the Furnace,
 and abides the Fire of Refinement, in which the *Separation* is
 made, and the *Corruptible* is burned and destroyed; then the
Holy Seed of Life appears without any Mixture, and the Crea-
 tion is delivered out of travel and pain, and in this *Piery Fur-*
nace is Man regenerated; where the *Old man* is destroyed, his
 hearts Lusts crucified; the body of Sin consumed; the Dirt
 and Tin purged, the Gold clearly separated, and brought forth
 in its own pure property and quality; and through this living

Eternal operation is Man recovered out of the Fall, and the *Pure*
Creation is again restored into his *holy Order*, in which it was
 very good, and Man is then redeemed out of the *fallen prop-*
erities, where he hath been living after *evil*, and comes again
 into the *Paradise of Pleasure*, and hath his course unto the
Gate of Life; and the *flaming Sword* doth not now dwell
 upon him; and this is the *Regeneration* which Man must come
 to know in the *Fire of Refinement*, where he must part with all
 that is his own, whether *Filthiness* or *Righteousness*, and come
 forth without any unclean thing; or he cannot enter into the
Kingdom of God; and Man must put off the *Corruptible part*
 of the *Earthly*, where he is in the *Degeneration*; before he can
 be brought into the *Holy Order* of the *Pure Creation*; and as the
 old he puts off in the *Fire of Refinement*, and abides in the
Work of Regeneration, he comes to the *Man*, and receives the
 new, and it is born in him, and thereby his Change is wrought,
 and he is redeemed out of the *fallen Properties* into the *Holy*
Order of Life, and he is now no more his own, neither can he
 master Lust any longer, but is truly dead unto it, and his Life
 is renewed in the Birth of the *holy Seedy*, of which he is born,
 and in which he is a *New Man*, and so puts off Drunkenness,
 and dyes to that Lust; and puts on Sobriety, and lives in that
 Virtue; he puts off Anger, and dyes to that Lust; he puts on
 Meekness, and lives in that Virtue; he puts off Envy, and
 dyes to that Lust; he puts on Love, and lives in that Virtue;
 and so in all things that the Serpent hath begotten through his
 deceitful working, that stands in the *Old lustful Names*, the
 Light judgeth it, the Power crucifieth it, the Fire burneth and
 consumeth it, and so cleanseth Man from his Defilements,
 and cleareth the way for the *Holy Birth* to spring, and for the
 Lamb that from the foundation of the world hath been slain, to come
 into Dignity and Dominion to Reign: so to die is gain, and
 blessed is the Man that dies in the Lord, he comes to inherit Life
 and Immortality, and to possess durable Riches, and a Life with-
 out end; and is an Heir of God, and a Joynt-heir with Christ, in
 whom he is made a *New Man*, and bears a *Heavenly Image*, in
 which the Father is glorified, who is over all, blessed for ever.
 and hath the word again saying of him, that he is the only begotten

CHAP. IX.

The New Creation in the holy Order.

THE Lord God of Eternal Glory, searches after Man in his fallen and degenerated state, and with his pure Light he finds him afar off, with his feet walking in dark paths, and his way in the Land of Desolation, and there doth he visit him in his poor and low degree; for Man is fallen from God, and departed from his Maker, the Serpent hath deceived him, and with his subtilty hath drawn him out of the *holy Order*, and hath enticed his mind into the *fallen Properties* of the visible part of the Earthly, where he is a servant to the subtil Worker, and satisfies his own hearts lusts that is fleshly, and is a sinner against the holy God, and in the disorder of the *unruly affections*, where the pure Creation is in Bondage, and travelleth in sore pain, and the old Heavens, and the old Earth moves over it, and heavily oppresses it; and man in the *fallen Estate* is never at *Rest*, nor his heart satisfied with lusting; and in this Separation from the God of Mercy, is Man plunging in the depth of Misery; a sinner he is, and Death reigns over him, and wrath is upon him, and in the disorder of the *unruly affections*, his life is driven about and tossed, and there is no stedfastness in him; and in this troubled state, there is a cry unto the Lord, and a breathing goes forth that would be in rest, and the Lord hath respect, and hears, and in bowels of pitty he arises to help, he stretcheth forth his Arm, and brings the Mountains down; he comes forth in power and makes the Hills to melt; he utters his voyce, and the Earth trembles, he kindles a fire and consumes it into Ashes; he brings Man into the *Nothingness*, and dissolves the old Birth into its dust; he causes the old Heavens to pass away with a noise, and he melts the Elements with fervent heat; and Man no longer lives therein, but his life is taken away and he lies slain and dead, and there is no motion in him, until the Spirit of Life from God come into him, and create him new into the *holy Order of Life*, and so gives him breath and being

in the beginning ; and he is made and fashioned with the
hand of God, and is the Workmanship of God, in whom he
receives his life, and out of whose bowels he draws his
breath, whereby he is perfectly renewed in the spirit of his
God, and hath no old thing upon him, nor Earthly part abid-
ing in him ; but through the fire of Refinement he is made
clean, and out of the Virgins Womb he springs, and sucks the
Milk which giveth Life, whereby he grows in strength, and
his wisdom increases, and comes into the stature of the fulness
of Christ, and partakes of his divine nature ; all old things be-
ing put off, and all done away in the fire of Refinement, he
comes forth of the Furnace a naked Child, and a new Creation
brings, and a new Creature Man is made, and rises with the
Seed in his nature, and the Pearl's glory he is cloathed with-
out, and into the holy order of Life he is restored, and hath his
joy in the pleasant Paradise, and his food from the Tree of
Life, and his motion stands in the Power and Wisdom of the
Seed, which is come into dominion, and reigns in its pure
sanctity and property, without any mixture, and there is no
corruptible thing abides upon it, but in the Refining Fire is
purged and consumed ; and as Man abides the Fire, and waits
for the Judgment, he puts off the Old in which he hath lived,
and he puts on the New and is translated ; and here man truly
puts on himself, and receives Christ the Seed of Life, and put-
teth him on, whereby he feelth Christ made unto him Wis-
dom, Righteousness, Sanctification, and Redemption ; and in
the Power and Wisdom, he brings forth a New Creation in the
Order of his pure Life, in which the six dayes works are
done thorow, and the Separation and Consumption is wrought
in the Furnace, where the Fire cleanseth, and the seventh
day is come unto, which is holy unto the Lord, in which Man
rests from all his own works, as God did from his, and sits
down in the power and wisdom of the holy Seed, and rests in
the fulness of its divine Nature, of which he truly is made a
partaker ; and in it he is transformed, and stands in the holy
Order of the New Creation, in which he is perfectly made a new
creature, and hath his motion in the new Heavens, and new
Earth, wherein dwells Righteousness ; and with Righteous-
ness.

ness he is covered as with a Robe; and Holiness is become his Vesture; and he bears the Heavenly Image in the Life; and is lovely and amiable to behold; and is in the sight of the holy God, very good. This is the *New Creation* finished without the help of it; and is brought forth in the holy God by the effectual working of the holy Power; and Man is changed and renewed in the holy Birth of the Immortal Seedy; and again is placed in the Paradise of pleasure; and is now fenced from the Tree of Life; but hath access unto it; and in it his daily food; and he lives by it; and rests in the comfort and consolation of it, which is Life without end.

The Way and Works of Man in the New Creation. As Man believes in the Light, which from the Life shined forth, and in his own Conscience is made manifest; he comes to the Righteous Judgment of God; who passeth Sentence against him; and condemns him to death; where upon the Crois he is Crucified; and there he dies unto himself; with all his hearts lust; both in thought, word, and deed; then doth the Fire take hold; and burns and consumes; and through its operation wholly dissolves the old Man; and destroyes all his deeds; and through destruction unto the Corruption; then springs a holy pure Generation; which hath its Conception in the Matrix of Eternity; and is brought forth in the *holy Order of Life*; and in this holy Generation is Man restored into his *first Order*; and is truly the Off-spring of God; and hath his portion in the Power and Wisdom of God; and in this Restoration Man is changed; and becomes a *new Adam* in Christ; and his way and all his works are *new*; and he becomes a *Well-doer*; and is accepted of God in Christ the Beloved; and here Man finds the *new and living Way*; which makes him a *new and living Man*; and leads him unto the living God; and this is the Way of Holiness in which the clean feet walk; and Man that is in it ordered, he is in the way of Peace; and is led into the good Pastures of Everlasting Refreshings; and he walketh continually

by the pleasant Streams, and hath his Course by the River
 that makes glad the whole City; and in the holy Life of the
 immortal Seed is his Life bound up, and he is ordered in the
 motion of it, and he doth not stir but in the holy order of it,
 and it is the strength of his Reins, and the girdle of his Loyns,
 and keeps Man in close Communion with it, whereby he is
 strengthened, to run the way of every Command, and there is
 no feebleness upon his loyns, but perfect strength in the motion
 of the holy Seed, which carries him as upon Eagles wings;
 and he runs and is not weary, he walks and is not faint, and his
 way is holy, and his works holy unto the Lord, and he is Cre-
 ated in Christ Jesus that he should walk in them, and is no more
 his own, but in the Lords disposing, and truly serves the Lord
 in Righteousness and true Holiness; and he no more thinks his
 own thoughts, nor speaks his own words, nor works his own
 works, but is moved and acted in the Power and Wisdom of
 the *holy Seed*, of which he is born and made a new Creature;
 and his works are works of Holiness, proceeding from the Life
 of Christ, and man is holy as he is holy; for unto good works
 he is Created in Christ, and his delight in the new Creation
 is in the thing that is good, and in a new and living Way he
 walks, and brings forth new and living Works, in the living
 Power and Wisdom of the *holy Seed*; and thus Man is chan-
 ged, and is made a Holy Man, a Righteous Man, a Godly Man,
 sober, Chast, Gentle, Meek, Patient, Loving, Kind, Good,
 lowly, Tender-hearted, Forbearing, and Long-suffering, and
 all things he walks as becomes the order of the holy Life, in
 which he is born, and in which he lives and moves, and he
 becomes a Lamb in the Lambs nature, and beautiful in the
 brightness and holiness of the Pearls Glory; And thus in
 the transfiguration and changed, through the effectual Working of
 Gods mighty Power; and with a new heart he glorifies his
 Maker, and is sincere and upright in his heart before God, and
 the Lord God takes pleasure in him, and approves his Way
 and his Work, and justifies him therein, and there is no Con-
 demnation upon him, nor any Wrath or Curse goes forth a-
 gainst him, or falls upon him, but in the Eternal Love he
 dwells, and the Love dwells in him, and the Image of it he
 bears,

bears, and it is clear from defilement; spot, or blemish; then doth the Glory shine in the *Precious Pearl*; and the *Scopes* of the *Lamb* doth bear its way, and upon his Throne he is exalted; and with pure *Righteousness* his cloathes his *Saints*; and Crowns of pure *Gold* upon their heads he sets; and in the *Holy Land* with him they rest; and in the *Holy Order of his Life* they move; and they learn the *Songs of Holiness*; and sing his Praise within the *Gates*; for he fills them with Joy and Gladness; and with a *New Heart* and a *New Spirit* they sound his Name; and cease not to give Glory, and Honour, and Thanksgiving; and Praise, and Dominion; and *Halleluiah* unto him that sits upon the Throne; and to the *Lamb* for evermore;

1. **O** Mortal Man, thy Way and Works consider;
Sleep not in Death, lest thou there die for ever.
Awake, and stand upright, that thou restor'd mayst be
Both from thy Sins and Evils great, with all Iniquities.

2. Thou wast created Good, and stoodst in great Renown;
A Noble Plant thou wast, but soon thou wert cast down.
The Serpent thee deceiv'd, and drew thee into ruin;
And thou by him art led astray, according to his will.

3. From God thou art driv'n out, and from his dwelling place;
The Earth thy habitation is, and there thou runst thy race.
Thou neither stay'st nor stop'st, but run'st and hasten'st on
Until thou fall'st into the Pit, where bonds of Death are strong.

4. Oh! hearken, and be still, the Lord is seeking thee,
And with his Light of Life, he cries, Return to me.
This in thy Conscience he hath plac'd, thy Evil deeds to show;
That thou may'st to Repentance come, & know the thing thou dost.

5. The Light of Life is true, and shines forth in all men;
And every Evil deed it brings up to be seen.
And thou in it may'st know thy Thoughts and Works each one;
And in thy Self thou may'st behold, whatever thou hast done.

6. If thou unto the Light dost turn, and in it dost believe;
It will not leave thee in thy Sins, but certainly relieve.

unto thee it strength will be, against thy deadly Roes,
And from thy sins will set thee free, in which thou daily grows.

O! turn to it with speed, thy danger's very great;
Thou art in the broad way, and not in the strait gate:
Thou'rt in Flesh, and serv'st thy Lust, which causes wrath to fall,
Thou'rt in thee, in fury, doth come like to bitter Gall.

Thou hast no pleasure in its taste, because it doth torment;
Why then dost thou abide in Sin, and dost not soon repent?
The Light doth shew, and also call, and makes known unto thee
Thy Sins and thy Transgressions great, with all Iniquity.

And as the Light thou mind'st, and yeeld'st for to obey,
It will not only shew thee Sin, but take it quite away.
At that end it is manifest, the Serpent's head to bruise,
And all his works for to destroy, if thou dost not refuse.

Its quality is pure, and searcheth through thy heart;
It will convince thee in thy self, and tell thee what thou art.
It will not thee deceive, but will deal plain with thee;
And if thou dost in it believe, a Convert thou wilt be.

And when thou art converted, keep watchful to the Light;
For then the Enemy will stir, and thou wilt find a fight.
Thy Life will be requir'd, and thou must lay it down,
And from the Crosse do not thou flie, until the Work be done.

(Light,
So in the Furnace thou wilt know, a New Birth brought to
As in the Judgments thou abid'st, and stand'st by Faith to fight.
The Serpent thou wilt overcome, and all his deeds destroy,
Which have depriv'd thee of thy Peace, and of thy Rest and Joy.

Now hear, all ye Professors, with all that be Profane;
You Cedars tall, and Oaks so strong, who have a glorious fame.
You flying Birds, and Ranting Swains, who are sow'd upon high,
The Fire is kindled at your Root; come down before you dye.

Lye low, and be you still, the Judgment you must pass,
The true Birth is in Bondage sore; your Life above it is:
Which from you must be taken, before the Life you know,
That from on high, is come to try, in what you stand and grow.

15. *Thou Birthe are all defiled, corrupted and unclean; Thou
Thy Fire hath not consumed, nor purged away your sin,
You yet lye in the Mixture, and are not separate,
That make the Seed to grow, under the Earthy part.*
16. *Come forth all ye Unclean, whose Seed is so defiled,
Come down unto the Pore, and leave the Little Child,
Which in the Womb doth travail, and would delivered be,
That you may be regenerate, and from all Burdens free.*

The Heavenly Harmony in the Eternal Unity.

1. **T**hou Pure Simple Birth, of the Immortal Seed,
Thy Love is sweet and free, Thou giv'st to all that need;
Thou'rt pleasant to the tast, Thy Pasture's fresh and green,
The Glory of Thy Countenance is now beheld and seen.
2. Thou holy Lamb of Life, who com'st down from on high,
Thou art the Shepherd of thy Flock, thy Sword's upon thy thigh;
Stretch forth thy Arm, and smite thy Foes, that would not have thee;
Thou Praise to Thee in this is, may sound abroad thy fame, O Lord.
3. Thou precious beauteous Pearl, that is refined clear,
Thy Lustre shines in Nature pure; no Mixture dost thou bear;
Thy Countenance is full of Love, Thy Riches is the Treasure;
Thou to possess, is Life Endless: to whom be Praise for ever.
4. The Birth, the Lamb, the Pearl, and Only-begotten Son,
the Only true begotten Son,
who sits in Glory on his Throne;
to whom be Hallelujahs sung.
Amen, Amen, Amen, Amen, Amen, Amen,
Praise to Thee, Thou Holy One.

W. S.

THE END.

